

**The Parting Look.**  
We parted—cold and worldly eyes  
Upon that parting fall,  
And bravely we kept back our sighs,  
And calmly said “Farewell.”  
But there are looks we learned of Love,  
That none but love can read;  
And like the flash from cloud to cloud,  
From heart to heart they sped.  
Calm as never it had breathed a vow,  
Thy rich voice faltered not;  
Serene as the heaven thy princely brow,  
As love were all forgot!

Yet, in one eager glance, thy soul,  
On wings of light to mine,  
In wild and passionate sorrow, stole,  
And whispered words divine:  
Heaven's blessing on that royal heart,  
That thou can lavish feeling!  
Twas almost sweet, the pain to part,  
Our silent love revelling.

(For the Banner.)

**An Essay:**

[CONTINUED.]

“Confide in Heaven, and we are on the earth, where nothing lives but crosses, grief and care.”

SHAKESPEARE.

How often since I have been employed in this work has the hour been midnight; “darkness and solitude holding their empire,” not a sound to be heard but the “watch dog’s voice” and the stentorophonic breathing of a servant, who occupies the same apartment; and how often at that gloomy hour, have I repeated the following passages from some of our distinguished Bardst? “Oh thou dull God, why liest thou with the vile? Sleep! gentle sleep! Nature’s soft muse! How have I affrighted thee! that thou no more will weigh my eyelids down and steep my senses in oblivion?” “Canst thou! partial sleep give thy repose to the wet sea-boy in the适度 storm? And in the stillest night,—and with all appliances and means to boot, deny it to a King!” “All night he tosses, nor the balmy power in any posture finds, till the pale morn lights her pale lustre on the paler wretch!” The question then arises: Why should my servant be indulging “kind nature’s sweet restorer balmy sleep,” whilst “I am seared by the hideous spirit of unrest”?

The answer is at hand: He is a corporeal, and I an intellectual man. From the organization of his brain (the immediate instrument of the mind, and illustrated in another chapter of this work) he is snoring off, not the oppression of Thought, but of Aliment.

Thrice happy servant, in possession of a mind never yet goaded by the passions of avarice and ambition—passion ever in active operation to disturb the tranquillity and repose of the Educated and Intelligent.

From your mental organization, the temple of Honour and Fame is forever closed against you.

Why then, should your contentedness of disposition, and *comparatively happy* mental organization, and your affection for and fidelity to your owner, be assailed by European Revolutionists and Yankees Fanatics? Rest assured negro, that the coalition to which I have alluded, was never organized until the design of either accomplishing your infanchiment, or securing your happiness!

The object and the end of that fell coalition, is to revolutionise the political institutions of the South—to convert your masters into “Hewers of Wood and drawers of Water,” and they will know, that their base design cannot be effected without your co-operation.

The writer of these memoirs is a native of lower Virginia, and for the last twenty years has been a slaveholder, and consequently has had every opportunity, of observing the character of the Negro.

In 1823 he wrote an Essay on Melancholy, which was published in the “Medical Recorder” (see volume the 6th, page 596 of that Journal) and in which, he used the following language in regard to the comparative happiness of the white and black man: “If some persons are more predisposed to attacks of this disease than others, it would seem, they are those of sensibility acute and tender, and of imagination lively and luxuriant; Philosophers and Poets being more especially its victims. The disease evidently multiplies with the advancement of Civilization, Literature and Refinement. It is seldom found amongst the labouring portion of the white community, and it is a fact too important to be passed over in silence, that in my diligent observations and enquiries, I have never seen, nor heard of a solitary case of the Malady amongst the negroes of this State. Destitute of education and insusceptible of refinement—their feelings are of a character rather sensual than mental, for I have never yet seen one, labouring under a load of intellectual anguish, or moral compunction! Certain of the real

necessaries of life,\* they are never tortured by the desire of such as are imaginary. The temple of Honour, and Wealth and Fame, being forever closed against them—they have neither avarice, nor ambition.

They form their own notions of moral rectitude and with them, Polygamy is not a crime, and Jealousy—a stranger.”

Although the blacks in Missouri exercise greater privileges and fare infinitely better than they do in lower Virginia, yet much more dissatisfaction is exhibited in the former than in the latter State.

In three of my servants especially, who are as much indulged as any in Missouri, I have witnessed evidences of mental depression and of morbid discontent, which were unknown in Virginia. One of them particularly, who has resided for the last twelve years in St. Louis, at liberty to select his own occupation, and who walks the streets attired in more costly apparel than his master, has undergone for the worse, (as regards his own happiness) perfect metamorphosis! For formerly enjoying a mind cheerful and comparatively contented—it has, within the last six years, become sour and melancholy in the extreme!

His Virginia-vivacity and mental serenity are now converted into misanthropic gloom and moody discontent! For a negro, he is remarkably intelligent; frequently (even to myself) introduces the subject of slavery; discants with astonishing vehemence and zeal upon its servility, its tortures and persecutions; and his tact, talent and ingenuity will displace all attempts at making mankind act and think alike. Yet the legislators and rulers of the world have persisted for centuries, in endeavoring to reduce the opinions, the belief of their subjects, to certain fancied standards of perfection—to impress on human thoughts that dreary somnolence, and dull monotony, which all the discipline and all the rigor of a religious sect have been hardly able to maintain in the outward garb of its followers.

The mind, however, cannot be drilled,—cannot be made to move at the word of command; it seems all shackles; and rises with fresh energy from every attempt to bind it down on this bed of *Precrusteria*.

All the oppression and persecution, all the bloodshed and misery, which the attempts to produce uniformity have occasioned, are, however, a less evil than success of these mad efforts would be, were it possible for them to succeed in opposition to the natural constitution of the human mind—to the general scheme and plain design of nature.

The primary pursuit of man (says the immortal Sterne) is happiness, it is the first and strongest desire of his nature; and it is true as that Sterne himself delineated the characters of Trim, Lefever and Uncle Toby.

The enquiry then arises—who have been the instruments of robbing my servant of his former mental serenity? The answer is “as visible as the sun at noonday,” to wit: a horde of English fanatics who, under the garb of Philanthropy & Religion, and doubtless under British pay, are rapidly undermining the foundations of our Republic and hurrying the happiest nation on the Globe to a civil war, which in all human probability will be accompanied with scenes of desolation wider in extent and more revolting and fatal in operation than any which heretofore has convulsed any government or country!

Perhaps no man in the United States, with the exception of Gen. George Washington, has sunk to the tomb, whose character is more honored and revered than that of the immortal Thomas Jefferson.

The author of the “Declaration of American Independence”—his entire civil and political career, exhibits in strong relief, an unvarnished picture of the sternest patriotism and the most unsullied philanthropy. But like other great and good men, he was *imperfect* and *obnoxious* to error; and it is to be feared that a sentiment contained in the “Declaration of American Independence” is culminated to entail upon his beloved country, calamities paramount to his magnificent deeds of patriotism, philanthropy and virtue.

I allude (as I am anticipated by the reader) to the sentiment, that “mankind are by nature equal.” Could Mr. Jefferson and his illustrious compatriots, who subscribed to such a sentiment, have glanced into futurity and beheld the sanguinary and fatal consequences, which have already resulted and will continue to result from such a dangerous proposition—rather, infinitely rather, than they have suffered “the most ignominious of deaths” than have offered their names, (handed down as they will be to future generations,) in defence of so glaring a sophism!

For unfortunately (and especially for the citizens of these United States) the foregoing sentiment is converted into a text, from which the Eastern Abolitionists preach their sermons and submit such pathetic appeals to the memory of Thos. Jefferson,—the other illustrious signers of the Declaration of American Independence.

\* Dr. Franklin makes these consist in food, drink, habitation, fuel and clothing.

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“ence,” and to the disciples of liberty and equality in every clime and country.

Fortunately however for mankind, the researches of modern Physiologists and Pathologists\* have been instrumental in overthrowing the doctrine of man’s natural equality, and what in 1776 was regarded a dogma, is, by the learned and scientific in 1841 known to be a Sophism; and however flattering the fiction and consolatory the reflection may be to Pseudo Philosophers and Agrarian Philanthropists, that such a *Bear Ideal* as the equality of man may be made to exist; yet it is too true, that the preposition originated in ignorance and error, and stands in direct opposition to the stern and immutable laws of nature.

NORG.—A distinguished Medical philosopher in expatiating on this topic, offers the following sentiments: “I cannot help pointing out how strongly the voice of nature, so clearly expressed in this obvious law, opposes all attempts at making mankind act and think alike. Yet the legislators and rulers of the world have persisted for centuries, in endeavoring to reduce the opinions, the belief of their subjects, to certain fancied standards of perfection—to impress on

human thoughts that dreary somnolence, and dull monotony, which all the discipline and all the rigor of a religious sect have been hardly able to maintain in the outward garb of its followers.

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The most powerful monarch of modern history, who exhibited the rare example of a voluntary retreat from the cares of empire while still fully able to wield the sceptre, was rendered sensible of the extreme folly he was guilty of, in attempting to produce uniformity of opinion among the numerous subjects of his extensive dominions, by finding himself unable to make two watches go alike, although every part of this simple mechanism was constructed, formed and adjusted by himself.

The dear experience and candid confession of Charles V., were thrown away on his bigoted son, who repented on a still grander scale, with fresh horrors and cruelties, the bloody experiment of dragging his subjects into uniformity, only to instruct the world by a still more memorable failure.

The increasing light of reason has destroyed many of the remnants of ignorance and barbarism—but much remains to be done, before the final accomplishment of the grand purpose, which, however delayed, cannot be ultimately defeated;—I mean, the complete emancipation of the mind; the destruction of all creeds and articles of faith; and the establishment of full freedom of opinion and belief. I cannot doubt but a day will arrive, when the attempts at enforcing uniformity of opinion will be deemed as irrational, and as little desirable, as to endeavour to produce sameness of face and stature.

In the mean time, no efforts capable of accelerating a consummation so beneficial to mankind should be omitted; and I have therefore attempted to show you, that on this point, the analogies of natural history accord with the dictates of reason and the invariable instructions of experience.”

\* See Gully’s Anatomy of the Brain.  
+ Lecture to Students.

## LOUISIANA STEAM MILL.

Corn Ground at Four cents per Bushel!

THE SUBSCRIBERS are now grinding Corn at four cents per Bushel, payable in Cash or Produce, at market price, or will exchange Corn meal for Corn, Bushel per Bushel.

G. W. JENKS & Co.  
January 18th, 1845. 4w10.

## BLACKSMITHING.

THE subscriber would inform the public, that he has commenced the above business, in Bowling-Green, in the shop formerly occupied by Jas. Messley, where the farmers and others can at all times, have their work done on reasonable terms. All kinds of produce will be taken in payment for work, at fair prices. H. N. WILBUR.  
Bowling-Green, Jan. 11, 1845. 3m9

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